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Karens.

JOURNAL OF MR. ABBOTT.

In the April number of the Magazine we published extracts from the journal of Mr. Abbott, embracing a tour made in the month of January, 1841, among the Karens from Burmah proper, whom he met on the eastern frontier of Arracan, during which he baptized fifty-seven persons. We have just received additional intelligence from Mr. Abbott, from which we learn that the work of grace has continued among that people with great power.

On the 5th of January, 1842, Mr. Abbott left Sandoway with a view of visiting them again. He was absent thirty-one days and baptized 275 persons, most if not all of whom were the fruits of the ministry of native assistants. In addition to which, four were baptized a few days after his return, being persons who had failed to meet him as they had expected, and had followed him to his home;—making in all 279. The hopes of Mr. Abbott, expressed on a former occasion concerning these native assistants, seem to have been in a great measure realized. Speaking of them, in his journal of January, 1841, he says:—"I have endeavored to impress the truth upon their minds, that *they* are to *lead* the host of God in Burmah—that they must not lean upon missionaries, but upon God, and I am looking forward to the time when some of them will be deemed worthy of ordination, that they may fully discharge the duties and obligations of pastors. My meetings, intercourse, and parting, with these dear young men, have been most solemn and interesting. The prosperity and perpetuity of the kingdom of Christ in Burmah, is dependent, under God, on their fidelity and zeal."

Jan. 7, 1842. Arrived at Goa this evening. Five assistants from Burmah met me on the shore, accompanied by

some twenty men who have come over to "see the teacher" and "ask for baptism." Three of the men live on the Irrawaddy, north of Rangoon. Accounts from the Christians in Burmah are on the whole satisfactory. At and near Rangoon they are obliged to submit to annoyances from petty officers, but to no severe oppression. At Pantanau, and thence on their way to Bassein and along the frontiers, all is quiet, and the Christians are sending for me to come over and visit them.

8. Left Goa at daylight, and ran into the mouth of Magezzin river, and anchored at noon; and at 5 P. M. arrived at the christian village in a small boat. The first object that attracted my notice was the new chapel, just erected by the church, and dedicated to the service of God. It is one of the best buildings I have ever seen in the Karen jungle, and does honor to Myat Kyan, the pastor of the church under whose direction it was erected. A report was in circulation in Burmah, in reference to this chapel, that it is "a palace for the Karen king!"

Found assistants here from Burmah, waiting my arrival,—letters from the Maubee pastor, and from Rangoon; and a good many individuals who have come over to be baptized.

9. Sabbath. Preaching at 9 o'clock, A. M., and a covenant meeting of the church at 12, preparatory to the observance of the communion in the evening. At 4 P. M., assembled again for the examination of candidates for baptism. Just before sunset we assembled on the banks of the small stream near the chapel, hallowed in our affections by scenes which we have here formerly witnessed. I baptized twenty-four men from different villages in

Burmah, three of whom live on the Irrawaddy north of Rangoon.

In the evening, administered the Lord's supper to more than a hundred communicants. This has been one of those happy days—a day of ingathering—which abundantly compensate the missionary for months of anxiety and toil.

10. Left Magezzin this morning, and returned to my boat, which was anchored at the mouth of the river. Fifty men followed me to procure books. At evening they left me for their distant homes over the mountains.

11. Headache and fever during the night. I pray I may not be stopped in my labors now. God is my protector, and to him I commit my ways. Started again at sunrise, notwithstanding my indisposition, and walked two hours on the beach; and arrived at the mouth of Baume river, which must be a mile wide. Waited here for my boat, which was obliged to go a long distance out to sea, to get round a ledge of rocks and shoals. Ascended the river till noon, and arrived at a small christian village of some five families—a branch of the Baume church, several of whom were baptized last year. After evening worship, inquired into the standing of the church members.

12. A meeting again during the day to settle a case of difficulty between two brethren, which gave me an opportunity to instruct them on the subject of discipline.

13. Ascended the river till near noon, and stopped at the largest Karen village on the river, and the most central. A large house was converted into a chapel, where the people assembled. As I knew there were several applicants for baptism here, I lectured on the qualifications requisite for admission, marking also disqualifications. Thirty-one were received, and baptized according to apostolic precept and example.

14. This morning administered the communion to the church, which now numbers seventy-four members; one death having occurred during the past year, but no case of discipline. Moung Bo is the assistant stationed here, but as he is going into a destitute region in Burmah, away towards the northern mountains, I have appointed Shway Bay to conduct services on the Sabbath, and exercise a general superintendence over the Christians, having reference to me at Sandoway.

15. Started again last evening, and during the night my boatmen rowed down to the mouth of the river. As soon as daylight, proceeded down the coast till 4 o'clock in the afternoon, and ran into a small bay and anchored. One hour's walk brought me to a Karen village called "Oug Kyoung." The Christians have here erected a small neat chapel, upon a little hill a short distance from the village, containing withal a pulpit,—a wonderful improvement for the Karen jungle, and rather in advance of the age.

16. Sabbath. The people fired a gun last evening, to notify those at a distance of my arrival,—consequently they came flocking together at an early hour, men, women, and children. The principal man of the village, and others with him, were baptized at Sandoway a year ago. After morning worship, several presented themselves as candidates for baptism. As there is no assistant stationed here, I was obliged to move cautiously in their examination, and none were admitted who had not borne a good character for several months. Assembled on the bank of a small stream, near the close of the day, when thirty-six publicly professed their faith in Christ by being buried with him in baptism.

In the evening, constituted them into a church, which now numbers thirty-nine members, who will be able to support their teacher, at least in part.

17. Continued down the coast until near evening, and ran in behind a small island, and stopped for the night at a Burman village called Kyoung-thali. Went on shore with a few tracts, but scarcely an individual would receive one. An old priest took a bound volume, but returned it again, fearing lest he in some way should commit himself by its reception.

18. Started as usual at daylight, and ran into a small bay in the afternoon, on the shore of which stands a small Karen village called "Sur-mah" (female elephant). The Christians have a small chapel erected in a beautiful grove, some twenty-five yards from the sea beach. Met them at evening worship; after which several came forward and applied for baptism. But as I intend to return here and spend the Sabbath, they were all willing to wait.

19. Walked on the shore till 9 o'clock, and waited for my boat to come round a rocky peninsula. Rowed all day as usual; arrived at a Karen village at evening, called "The buffa-

lo's broken leg." Nearly all the people here are emigrants from Burmah, who have fled from persecution. They have erected a very convenient chapel, have a very worthy and efficient man for their teacher, (Tway Poh,) and here they may meet to worship God according to the dictates of their consciences, and "no one to molest or make afraid." Here, under the British dominion, they enjoy that most precious of all blessings, religious liberty—

"Ay, and freedom to worship God."

Every stranger here is not suspected as a spy, and though the voice of prayer and praise sound out joyfully and loud, there is no apprehension lest it awaken the jealousy of a cruel government.

20. The people assembled at an early hour this morning. After a season of prayer, I lectured those who were to come forward and ask for baptism. When I gave the opportunity, a large company presented themselves as candidates. They have been under the instruction of the assistant two years or more, and they are all well aware of the qualifications requisite in a candidate for baptism. I had also made particular and private inquiry of the assistant relative to the character of those who were wishing to be baptized. A few individuals, who would have come forward, were deterred by the assistant, as he was not perfectly satisfied of their fitness. Consequently all who did present themselves as candidates, were quite sure of being admitted.

After a short intermission, again assembled, and in addition to those who were admitted as candidates in the morning, several little girls, of 10 or 12 years of age, came out before the congregation, and asked to be baptized. On inquiring why they did not come forward in the morning, I was told they were afraid of being rejected,—that some of them went home weeping, and one little girl got a promise from her parents that they would ask for them. Another went to her parents weeping, and telling them "the teacher had not written her name in the big book among those who were to be baptized;" and inquired "why they did not tell the teacher she wanted to have her name written in the book?" Another told the assistant she might die before another year, unbaptized, and asked him to present her case to me. I inquired particularly of their parents, and of Tway Poh,

who is familiarly acquainted with them all, and on hearing his testimony to their good conduct for a year or more, and on questioning them individually, I became satisfied of the genuineness of their faith; and as all the baptized approved of their reception, they were admitted among the candidates received in the morning.

We then assembled beside a small river, and after singing and prayer, seventy-five converts publicly professed their faith in the Savior by being baptized into the name of the Father, Son, and Holy Ghost. These are precious, happy seasons. The time occupied in baptizing the whole, about an hour.

In the evening, organized a church, and gave them a lecture relative to the new relations they had entered into, particularly the obligations they are under to their pastor. Tway Poh is evidently a worthy man, and possesses the entire confidence of the people. He has spent several months in study with me at Sandoway, and I see not why he may not be ordained another season.

Married a couple after evening service.

21. Spent the day with the people. Preaching morning and evening. At 8 o'clock, after the morning service had closed, we sang the parting hymn:

"According to the will of God,
Brethren, we must part."

The congregation then, one after the other, came and shook me by the hand. I retired to my boat to sleep, and ordered my boatmen to turn the prow towards Sandoway—distant at least ten days.

This is the most southern station in the province of Arracan—distant, as we travel in a small boat, about two days from Cape Negrais, and about the same distance from Bassein by land.

22. After I got into my boat last night, the boatmen pulled out into the open sea, but found the waves too high from the effects of a sea breeze through the day, so that we were obliged to return and take shelter under a rocky point. At what time they started I cannot say; at any rate, I found myself in sight of Surmah this morning at sunrise. So I concluded they had been rowing since midnight. At evening the few Karens here, assembled for worship, and several requested baptism. The assistant here, Dah Po, was baptized last year at San-

doway, and although a young man, and receiving no support from the mission, he still appears worthy and faithful. Inquired into the individual character of applicants for baptism.

23. Sabbath. Twenty candidates were examined and admitted to-day, and towards the close of the day were baptized in the open sea, in front of the chapel. Here is now a small church of *twenty-one* members ; but as they are emigrants from Burmah, recently arrived, it is doubtful whether they will remain here or remove to some other Christian village.

In the evening, gave them instructions relative to the mutual duties and obligations of church members, and commended them to the great and good Shepherd of Israel.

27. After having been detained here three days by adverse winds, were enabled to put out into the open sea with safety. Arrived at Kyoung-thab towards noon, and here we remained till the sea breeze died away, some time during the night.

28. Set sail at midnight, and stopped at 11 o'clock this morning behind a large rock, on an uninhabited coast,—at least, for some 10 or 15 miles around a large bay, there is not the least appearance of a human dwelling. The wild elephant and the tiger are seldom disturbed here. Just before sunset walked on the shore. Returning to my boat, passing by a small thicket, heard the fearful growl and crashing footsteps of an elephant. I had two natives with me, who ran away of course ; and not relishing the idea of being crushed under the feet of the huge creature, I ran too.

29. Started out at 10 o'clock, P. M., and reached the mouth of the Magezin river at noon. Saw a company of Karens on the shore, waiting with a small boat to take me up to the Karen village. At 5 P. M. arrived at the chapel, and found 150 men from Burmah, waiting my arrival. As I was detained at Sur-mah three days longer than I anticipated, they have been waiting that time, as when I was here last I agreed to be here again in thirteen days.

Immediately assembled for worship, and the large and beautiful chapel was filled with attentive listeners. Men gathered together from a distance of hundreds of miles. After a hymn of praise, I preached on the subject of repentance. As several of those who came from Burmah had hired a boat

on the Baume river, and agreed to return it to-night, they asked to be baptized immediately. I inquired of the assistant, who knew them, relative to their character, and being satisfied, baptized twenty forthwith, and they shook hands and departed.

30. Sabbath. After morning worship, sixty-nine were admitted as candidates for baptism. All these came over with the assistants, and were recommended by them. The assistants have such clear views, and the qualifications of a candidate for baptism are so distinctly marked, that seldom an unworthy character presents himself.

Among the applicants to-day were six women from Burmah, the first who have ever come over the mountains. Old mothers in Israel with their daughters, have come over those rugged mountains, through the wilderness, a journey of four days, on foot, to be baptized ! What an exemplification of the constraining influence of the love of Christ !

Assembled again beside these baptismal waters after the afternoon service, and the sixty-nine admitted in the morning, were baptized.

After preaching in the evening, had a long conversation with the assistants on various points where they are in doubt, or have experienced difficulty. Among other matters, a letter was handed me which contained a request that Blèh Poh might be ordained. It was signed by several old men, and the request was concurred in and urged by all the assistants, which not only indicated his standing, but a good degree of the right kind of feeling among the assistants. However, Blèh Poh himself wished the subject might be dropped for the present, as he intends to study with me another season at least.

My confidence in the assistants is more and more confirmed. They are a faithful, laborious, successful, worthy set of men, and through *their* instrumentality the gospel is certainly triumphing in many parts of Burmah.

Several of them understand the Pgho dialect, and preach to that people. Others have a Pgho interpreter travelling with them. So that the truth is prevailing among the Pghos. They are calling for books, and for a man to teach them to read ; for both of which I have written to Tavoy and Mergui, but can get neither. How many Pghos there are baptized, I cannot exactly say. There are, however,

more than *forty* Christian families among that people in Burmah. I have appointed an assistant among them, who was baptized to-day. Another man, baptized to-day, has agreed to come and study with me at Sandoway, if I will get a Pgho book. The prospects among that people are certainly cheering. I intend to study that dialect as soon as I can get a book.

31. Had a season of prayer this morning with the Christians,—gave them a short lecture, and a few words of parting admonition. We then separated, in companies of from half a dozen to twenty, and started for our distant homes. I came down to my boat at the mouth of the river, but the sea breeze had already “set in;” we, consequently, remain here till the breeze lulls during the night.

Feb. 5th. Sandoway. Arrived here in five days from Magezzin, by rowing from midnight to 10 or 11 o’clock in the morning, and “lying by” the rest of the day and evening. A very uncomfortable way of travelling to be sure; not quite as agreeable or speedy as the “car,” or “stage-coach,” or “steamboat.”

Bowed down before the family altar with my dear wife and infant children, and with gratitude and joy offered up to God an oblation of thanksgiving for all His rich goodness.

13. Baptized four, who came over from Burmah expecting to find me at Magezzin. As I had departed, and they had no idea of being thwarted, they followed me on to Sandoway, and arrived here some five days ago. They all gave very good satisfaction, on their examination, and Shway Meing bore testimony to their good character.

Assam.

JOURNAL OF MR. BROWN.

Jan. 2, 1842. Preached a discourse in reference to the new year, from the parable of the barren fig-tree. Nearly all the European residents present. Went out in the afternoon with br. Barker and Montan, and had some interesting conversation with several groups of natives.

In the evening we commemorated the death of our Savior, and having one native convert with us, the exercises were conducted in Assamese. Had a refreshing season, and enjoyed, we trust, the presence of our Lord.

7. Heard of the failure of Messrs. Boyd and Co., the agents of the Board. This we fear will prove a severe stroke to the Board, especially if they had a large amount of funds in their hands. We have now no means of obtaining money to defray our expenses, and probably shall not have until fresh remittances arrive from home.

8. Were most agreeably surprized by a visit from Mr. Bonsall, an American, who has come out to engage in the tea cultivation. It was truly cheering to see the face of a fellow-countryman after so long a residence in this strange land.

17. Started with br. Barker and Montan on a tour for preaching and distributing tracts between this and Jôrhat. At evening reached Kalo-gaung on the Namdang river, where we were very hospitably entertained by the head-man of the village.

18. Reached the Janji river at evening. Have passed many villages to-day, at several of which we have stopped and conversed with the people. Felt too unwell to go out among the people this evening, but br. Barker and Montan went and conversed till a late hour.

19. Passed many large villages to-day, and spoke to several congregations, of thirty or forty each. In some instances the people came running across the rice fields for a long distance to meet us, hearing that we were distributing tracts. About noon we reached a village where br. Barker gave some tracts last year. They said they had read them and believed they were true. Have given about 100 tracts and books to-day. At evening came to a small village called Dekhia-khua, where we put up for the night under a small shed in a native’s compound. After supper some of the coolies who brought our baggage came, and requested us to tell them the words of God. As soon as I commenced talking, the people of the house came out to listen. After I had concluded, Montan related his experience and gave an exhortation. After I had gone to bed I heard him reading and explaining the scriptures till a late hour.

20. Br. Barker left us to return to Sibsagor, and we proceeded on our way to Jôrhat, which we reached about noon. Here a number of people, mostly Mussulmans, came around us for books. At evening went out with Montan and fell in with a company of

Mussulmans. The principal speaker among them manifested considerable opposition, but the people listened attentively; and when I came away several young men inquired where I should be on the morrow, as they wished to hear me speak the same words again.

21. This morning one of the Mahometan padres came in, and had a long dispute with me respecting the authority of the koran. He talked so incessantly as to give one little time to reply, and indeed I was hardly prepared to argue with him, knowing so little of the Mussulman tenets. After breakfast, walked out into the village, where I had a close dispute with another Mussulman, and had an opportunity of presenting the christian doctrines to a large number of by-standers.

This afternoon I had the privilege of bearing witness for Christ before the old raja and his attendants, and also his son—with each of whom I had an interview of about half an hour. The raja seemed at first to smile at the idea of the foreign padres coming to change his religion, and that of the country. He at length, however, appeared more interested, and made many minute inquiries respecting our doctrines, and regarding the two disciples who have embraced christianity.

The son, whom I called upon first, is a very interesting young man of twenty-five or thirty. He was very inquisitive respecting our theories of geography and astronomy, and urged me very hard to come and set up a school at Jôrhat. He is very anxious to learn English as well as the sciences. May the Lord give him light, and grace to forsake the religion of his fathers.

The raja and his son are the last remnant of the Ahom race of kings, who entered Assam about A. D. 1228. They are supposed to be lineal descendants of Indra, the king of heaven, and the raja is always addressed by the title of *Swarga Deo*, (Lord of Heaven.)

In the evening addressed about forty respectable Mussulmans in the bazar. Read and explained the parables in the twenty-fifth chapter of Matthew. All the people beseech me to come and teach a school here. They say there will be hundreds of scholars. The place is very populous, though shorn of its former splendor. I should think the population could not be less than 8000.

22. Went out to the Dôm village, a

short distance below this. Stopped under a tree and began to speak, when about 100 people gathered round and listened with good attention for about half an hour, after which Montan addressed them for a short time.

About noon br. Cutter arrived from Kosari hat. In the evening went into the bazar, where a large company gathered around me. One of the Mahometans was present who disputed with me the other day, and who now appeared satisfied and pleased, agreeing to nearly all I said. One old man said that Christ had foretold the coming of Mahomet, whom he called the *Paraclete*. This afforded me an opportunity of relating the account of the descent of the Paraclete upon the apostles at the day of Pentecost. They appeared to be satisfied with my explanation, and agreed that it must have meant the Holy Ghost. The idea of Mahomet's coming having been foretold by Christ seems to be nearly universal among the Mahometans. The greater portion of the Jôrhat population is Mahometan, and I have been surprised that they manifest no more hostility to christianity, but seem rather favorable than otherwise. What they most need is the whole New Testament, with parts of the Old, from which they might be convinced that Mahomet borrowed the greater portion of his system from the bible. At present their belief is that Mahomet could neither read nor write, and that he derived no assistance whatever from the bible.

23. Lord's day. Spent the day with br. Cutter and the native brethren in sowing the seed of the kingdom. Took a circuit through the villages lying around Jôrhat, within the distance of a mile. Gave away about fifty tracts and books, all we had remaining, having previously given about 100 since arriving here. At one place we met with several brahmins, who allowed the falsehood of their shasters, especially of the geographical part, to be exposed, without making any effort to defend them—in fact, the principal speaker declared his belief that what we said was true.

At evening again addressed a large congregation in the Dôm village. At no place have I ever seen people listen with more attention and solemnity.

25. Yesterday arrived at the Janji. Spent to-day in visiting the native villages with Montan, while br. Cutter went up to Gabharu Porbot, a new

station occupied by the Tea Company. Found many people on both sides of the river, who listened with attention. Met at one place a large collection of people who were engaged in a religious festival. They were mixing up bread, or rather dough, which was distributed unbaked, with plantains, &c., among the people. An old brahmin sat in the midst who had been reading the shasters. Such a congregation is called a *hobah*, consisting of all the people of a village who eat and worship together, i. e., of those who are in fellowship as members of a caste. Told them of the great *hobah*, when God shall gather all nations for judgment.

Afterwards entered into a blacksmith's shop in another village, where were several people, and amongst them a brahmin, looking on while the smiths were making an axe. I asked them if there could be any greater heat than that of the furnace upon which they were gazing? They said no, there could be no greater heat than that. I asked them if the fire into which the wicked would be cast, was not more intense? Oh yes! they exclaimed at once, this fire bore no comparison to that of hell. I asked if all sinners must not go there? To this they assented, and at the same time acknowledged that they were all sinners. I asked the brahmin if there was any remedy? He said yes, by worshipping, making pujas, and thinking upon God. He then went on, in a thundering tone of voice, as is their custom when preaching, to explain by what means men might obtain merit and escape hell. I asked him how they made pujas?

Brahmin. By offering ducks, &c., to the Deity.

M. And is the deity pleased with this?

B. Yes.

M. How so? Every thing is God's. The silver and the gold hid in the bowels of the earth are his, and he can make use of them whenever and however he pleases. Suppose I take your garment—tear it in two and give you back half, will you be pleased with the offering?

B. No.

M. Then how can it please God for you to take his goods, keep part of them yourself, and give the rest to him? Or what need has he of that which is already his own? But tell me, can guilt be removed without an atonement?

B. No.

M. And by what means can an atonement be made?

B. By worshipping and making offerings. If a man kill a cow,* he must travel the country as a beggar for twelve years, and after that make a golden image and give to the priests. He must then make a great feast, and afterwards he will receive absolution.

M. But God has forbidden the making and worshipping of images.

B. No, he has commanded the worship of them.

M. In the ancient scriptures he has forbidden it.

B. But does not every body worship the images Gokhani (Durga?)

M. Your shasters, it is true, some of them, allow it, but others forbid it; accordingly some of you practice it, others disapprove of it; but in the ancient shasters of God it is prohibited as a great sin, and his wrath is upon all who practice it.

B. Yes it is true, some of our shasters say it is wrong, but others command it, and we all practice it.

M. Well, I will tell you about the great atonement provided by God. He was moved with pity at beholding the various nations of men attempting to make atonement for their own sins, but without being able, and so continuing to die and fall into hell; for all the atonement that men can make will never stand in the sight of God. It may pass for an atonement in the sight of men, but cannot be accepted at his bar. He has therefore made an atonement for us. He sent his Son into the world, the Holy Incarnation, whose name was Jesus Christ. He spent his life in works of mercy towards men, and at last died upon the cross in our stead, and his blood was spilt as a ransom for our sins. This is the atonement which has power to stand in the sight of God, and it is by this alone that our sins can be removed. After Christ died he was buried, and at the end of three days he rose again, gave his disciples command to proclaim to all nations the atonement he had made, and assured them that he would save every one who should trust in him; and then in their sight ascended into the heavens. This is the command by

* To the mind of a Hindu this idea naturally occurs whenever he speaks of sin—the killing of a cow being with him the *sin of sins*; and if this can be expiated, he has no doubt all other sins may.

which I have come into this country. Wherever this gospel has been preached, it has stood the test of examination and spread, while other religions have all faded away before it. This shaster is no fable, but the true words of God. As for your shasters, one prescribes to you a certain duty, the other tells you it is a sin; which proves them to be the work of man, for if God had given them they would all speak the same thing.

The old man at the anvil, who had been listening with the closest attention, appealed to the brahmin whether anything could be said against this, and whether it must not be the true religion? The brahmin, somewhat to my surprise, nodded assent.

I give this as a specimen of the manner in which the gospel is generally received by those among whom I have been. Another illustration may be given from a conversation which I had with another brahmin this forenoon, who travelled in company with our people yesterday from Jôrhat. I commenced by asking,

You came along with this young man (Montan) from Jôrhat yesterday, did you not?

B. Yes, I came with your men all the way, and stopped to help them catch the deer in the jungle.

M. Did the young man say anything about religion?

B. Oh yes, he told us abundance of new things.

M. What did he say?

B. He told us that Jesus Christ had made an atonement for sin—that the worship of Ram Krishnu and the rest of the Ten Avatars (Incarnations) was of no use,—that we must leave our old religion, for it would not save us.

M. What did you think of his talk?

B. Oh, I stick to the old shasters. I shall trust for salvation to Ram, and the rest of the Avatars.

By this time we had reached the yard in front of the house, where were a good many people who gathered round to listen to the conversation.

M. There are one or two things in your shasters that are false.

B. Yes, there *may* be one or two.

M. I am sure there are; I have read some parts of your shasters; they say the earth rests on the heads of elephants, do they not?

B. Yes, there are eight elephants that stand on eight heads of a great serpent, and these support the earth.

M. Well, people have been all over

the earth in the foreign ships, and examined it on every side, and the heads of these great elephants have nowhere been found.

B. You do not mean to say they have gone to the end of the world?

M. Yes, they have been all over it.

B. Have they actually crossed the great ocean, and found the other side?

M. Yes, I came from the other side of the earth. My country is directly under our feet.

B. What! do you mean to say you have come ^{up} from the under side? Pray, how did you get here?

M. We sailed directly round on the surface, just as a fly would creep round an orange.

B. Is it possible that people live on the under side?

M. Yes, it is night there when it is day here. Perhaps you will wonder why the people don't fall off from the other side?

B. Yes, to be sure!

M. Did you ever see a magnet, which draws a needle so that it adheres to it?

B. Yes, I have seen it.

M. There is something like this in the middle of the earth, which draws all bodies towards the centre, so that they do not fall off from it, either up or down, on whatsoever side of it they may be.

B. This is very extraordinary. Are these things contained in your shasters?

M. No, our shasters do not contain geography and other sciences found out by human wisdom—they contain nothing but the words of God, which relate only to religion. This that I have told you of the earth is what men have seen and know, and what you may learn by studying. You will find all the scholars at Gowahati know about these things.

B. But how does it happen that these things are not mentioned in our shasters?

M. Because they were not known when the shasters were written, nor did any body at that time suppose there could be a country on the under side of the world. The pandits made their geography according to the best of their judgment, and now their words have turned out false. If God were the author of the shasters he would not have allowed any mistakes, for he created the world, and knows all about it. It is only a few years since a wise man by the name of Columbus, fancied

there might be a country on the other side of the globe, and although he was for a long time ridiculed, he at length succeeded in obtaining several slips with which he made the discovery, and now the people of various nations on this continent have gone over and formed a great country there.

I have had many discussions with the brahmins of the same import, and I am inclined to think that very many among them secretly believe that the geographical part of their religion must fall. The religious part must of course fall with it.

26. Br. Cutter having returned, we left the Janji this morning and reached home a little after noon. Made no stop except at a village of Dóms on the Namdang, near the stone bridge, where we found a large collection of people.

27. Went out with br. Cutter to the Disang river. Passed through several very fine villages and extensive rice fields, and gave away a few tracts.

Received a letter from our excellent friend Mr. Bruce, who offers to supply us with what money we need, without interest, until we can get remittances from home. This is truly an assistance in time of need, and will relieve us from all embarrassment till other arrangements can be made.

30. Lord's day. Went out with the brethren into the villages on the Gorgaun road. Found several groups of people, who listened with much apparent interest.

Feb. 6. Went into the bazar and entered into a tailor's shop, where I had a dispute with some Mussulmans. They manifested some opposition at first, but one of the better informed Mussulmans coming in, who was disposed to be reasonable in his arguments, the discussion ended very satisfactorily, and I hope some truth found its way to their minds.

9. Resumed the translation of Acts, which has been interrupted for some time. Have now reached the 12th chapter. Find it much harder to translate than the gospels, owing principally to the difficulty of constructing the complex sentences, which are of so frequent occurrence in Acts.

20. After conversing a while in the bazar, went down to the river's bank, where some houses are being erected for the Auniati Gosain, the spiritual lord of this part of Assam, who is coming, it is said, with a large retinue, and is to remain here for some time.

His influence over the people is very great. Found here a respectable baboo, and a large number of the Gosain's people, who listened with some interest, though evidently much opposed to the truth.

March 13. Went into the bazar, where I found the people building a *nam-ghor*, or meeting-house. Inquired of them what virtue there could be in breaking the Sabbath to build a meeting house. A number of people gathered round and listened with apparent interest, while I explained the institution of the Sabbath. None of them attempted to dispute.

20. Spent the afternoon in the zayat, where I had a long dispute with several Assamese on the Hindu doctrine of fate. They all believed that God has written the fate of every man upon his forehead—that if he is a thief or murderer, it is in consequence of the Deity having so ordained. Endeavored to show them that on this plan there could be no such thing as sin, or if so, that the guilt belonged to God and not to man;—and that consequently the shasters which contained such doctrines, could not have been given by a holy God. One or two professed themselves satisfied that their doctrine was false. About sundown went into the bazar, where a large number gathered around me. Pursued the subject commenced in the zayat, after which I had a dispute with the head-man on geography. Soon after, a well dressed baboo came up and entered into the discussion, who appeared to understand the European system of geography as well as his own. He labored for some time to reconcile the two systems, but not succeeding, he at length said that the Hindu system was not made for the learned, but only for the common people—the learned of course knew better. At this frank confession the people raised a shout of laughter, and the baboo walked off, appearing to enjoy the merriment as well as any of them.

Siam.

LETTER FROM MR. JONES, DATED BANGKOK, APRIL 19, 1842.

Publication and translation of the scriptures and tracts.

By this opportunity I send a few copies of "Daniel," the 3d edition. The 2d edition was a mere reprint of the 1st, with the correction of a few

orthographic mistakes. The 3d has been carefully compared with the original story, and a few passages have been translated and substituted for some which seemed not so relevant to the subject. The tract has thus been enlarged about a page and a half. The general character of it remains unchanged.

Romans will be completed in a few days. I am engaged, at such times as I can get, in translating from Burman, Mr. Boardman's tract, the "Ship of Grace," and may, perhaps, print it soon. It is a parable, and the natives are exceedingly fond of parables. The Chinese church is still an object of much interest. Mr. Goddard's teacher was added to it, by baptism, a few weeks since.

Change of Siamese views.

The change which I have previously spoken of in Siamese views, growing out of intercourse with foreigners, and acquaintance with some of the principles of foreign science, is much greater than I had heretofore supposed. The Siamese list of books generally regarded as sacred, and as ground of ultimate decision in matters of their religion, is the same as the Burmese list. On showing this list to one of the most intelligent and candid priests of the country, a few days since, he at once disposed of nearly two-thirds of them, by saying that they were not to be regarded as of any authority whatever. I learn, from various sources, that several hundreds of the most influential priests adopt the same views, and that they are daily spreading among different classes of people. All these hail the appearance of the Golden Balance as auxiliary to their sentiments. Though they are still reluctant to adopt those views which are peculiar to christianity,—with them the ground of controversy is narrowed exceedingly. It must relate, principally, to the metempsychosis and eventual annihilation, or the doctrine of a probation here and endless joy or wo hereafter. They say, were they satisfied of a future endless state of rewards and punishments, they could but rejoice in the reception of christianity, as the only system which provides for the *forgiveness of sin*. Sinners, they acknowledge themselves to be, and readily grant that Buddhism provides no means or hopes of pardon. It would not be surprising, if these various disagreeing views should materially facil-

itate the spread of truth. They will lead to discussion, and awaken minds naturally dormant. They will accustom men to think, and thinking seems to be one of the first advances towards christianity. I speak now of intellectual processes.—I do not forget the agency required to renovate the heart.—Let that be continually and fervently implored. You cannot fail to bear in mind our state.

LETTER FROM MR. DAVENPORT, DATED
BANGKOK, APRIL 6, 1842.

Desire for tracts, and an increasing seriousness.

The heat being the most oppressive at this season of the year,—thermometer ranging from 85° to 95° and 98° in the shade, during the day,—I have recently taken only some short excursions into the country, for the purpose of conversing with the people and distributing tracts. My plan has been to select some intelligent individual from among the crowd of hearers, to whom I direct the most of my conversation, while the rest stand or sit around and listen. These individuals sometimes propose important questions, in answering which, remarks are made which I hope will convey benefit and permanent good to some. I sometimes, however, address the multitude promiscuously, especially if I can receive their attention.

After such instructions, the anxiety to receive tracts seems to be generally much increased:—though, in other circumstances, go where you will, with very few exceptions, the people crowd around you and beg in the most importunate manner for books. I think persons from a distance are much more in the habit of calling at our premises for tracts, than formerly. Many of these are aged, grave looking persons, and some of their countenances seemed to say, "they desired to know the truth." An individual called the other day to receive a new supply of books; and I was pleased to hear him give so good an account of those he had read, in a most serious and fluent manner. I thought he was not far from the kingdom of God. Oh! that the blessed Spirit would cause these sacred truths to affect his heart and life.

Hundreds of thousands of the leaves of precious truth have recently been distributed far and near. And do we

believe, and do we pray, that God's truth shall not return unto him void, but shall accomplish that whereunto it is sent? Then we labor not without encouragement. Eternity will witness that these seeds of precious things have produced a harvest to the praise and glory of God.

LETTER FROM MR. GODDARD, DATED
BANGKOK, APRIL 16, 1842.

"In the course of last month," says Mr. Goddard, "our native Chinese assistant, Keok Cheng, made a third visit to Leng-kea-choo and Kun-sai-se. He was absent eighteen days. He distributed tracts, and conversed with the people by the way, as well as at each of those places. The following is a translation of his own account of the tour, written after his return, from which it would seem that the labors of the assistant were attended with encouraging results. I should hope that the persons whom he mentions are at least hopeful inquirers, if not genuine converts. He says the hearts of the people in country places are not so much hardened as here in the city, and he seems to prefer to labor among them. Gambling and intemperance certainly do not prevail there as here. Yet we hope God has a people here in the city as well as in the country, and that from both united, he will raise up one glorious church to the praise and honor of his name."

Tour of Keok Cheng.

"On the 3d day of the present moon, (March 15th,) I started, according to instruction, for the country villages to distribute tracts. But meeting high winds and ebbing tide, we spent one night in 'Mong Luon,' (name of a canal through which we had to pass,) and explained the religion of Jesus to all who were willing to hear. On the 4th we arrived at Leng-kea-choo. But as this village had previously been supplied with tracts, few were needed. I, therefore, conversed with them on the truth of God, and attended worship with the families of as many as were willing. I, moreover, accepted a residence in the family of one who heard this doctrine joyfully, and every evening, when people are at leisure, lighted a lamp and invited the neighbors to come together and listen to the truth. Now I reckon that of those who joyfully believe in this doctrine are the following, viz.:—*Peh Kaou, Peh Ngeum,

Peh Kwung, Chek Kam, Chek Moe, Chek Seng, besides a man who lives and does business in a boat, viz., Peh Soe, who has not long resided in that place. With these several men, I attended the worship of God three or four times. On the 10th we went up to Kun-sai-se to distribute tracts. There, also, we found those who heard us joyfully, but the families were scattered abroad.* I remained in that neighborhood not many days. Chek Hony only with warm heart believed. I abode in his house two nights, and conversed with him on the things of God. On the 17th I returned to Leng-kea-choo, and on the 19th went up to Tai-tit-toon (a place this side of L.) and distributed tracts, and on the same day about noon, the tide favoring, returned to Bangkok. We daily had morning and evening worship in the boat with Chek Hwa† and the others, and conversed with all who came. Such is a brief outline, leaving many things unnoticed."

Maulmain.

LETTER FROM MR. HASWELL.

Mr. Haswell, under date of May 26, 1842, having attended to some secular matters, among which we notice a request for certain farming utensils for some of the native brethren, who were beginning to turn their attention to agricultural pursuits, adds—

I am now engaged in translating the epistle to the Hebrews, and in the study of Burman during the day; besides which, I preach from five to six times a week, and attend to other duties as they present. I shall not print any thing until after the rains, as it is very difficult to be much on the river at this season, as I shall be obliged to be whenever I print, there being no one who can correct the proofs but myself, so that I must be often in Maulmain. After the rains are over, I hope to be able to print the epistles from Galatians to the end of Hebrews, and, perhaps, may get James and Peter ready also; but do not expect to. Last month I had the pleasure of bap-

* A riot had occurred on one of their days for idol worship, and a man was killed. The custom of the Siamese is, when any crime is committed, if the true offender cannot be secured, to seize all who live in the neighborhood; hence, in such cases, the neighbors flee and conceal themselves,—such was the state of things at Kun-sai-se.

† A disciple who accompanied him as rower.

* Peh, is an appellation of an aged man. Chek, of a man in middle life.

tizing a Burman by the name of Shwa Youk. His wife has left him on account of his having become a Christian. The church numbers twenty; and several others are about to join by letter from Maulmain. Our congregation is gradually increasing; and I think that we shall be obliged to build a chapel, separate from the school-house, within a year or two. The prospect here is now more favorable than ever before, though our hopes may all be blasted; still our trust is in God, and we hope to see his salvation, though the people are exceedingly stupid and are joined to their idols.

We feel our need of the prayers and sympathy of our brethren in America. I regret exceedingly, that br. M. has determined not to enter the missionary field. I feel sad when I think of being left alone. What profit will

there be in what I am able to do, if in a few years or months I am taken away, and there is no one ready to follow up what I have begun? I would to God, that there was some other one who could take the responsibility of translating off from my hands, so that I might give myself to preaching and other duties; or at least, some one to *consult with*, and who could assist in preaching, from village to village; and that in case one should die, or fail in health, the other could press forward with the work. I have always been of the opinion, that one man ought not to be left alone in any field of labor. I hope the Board will think of this subject, and try to send a good man to enter the Peguan department; as well as two or three for the Karen department in the vicinity of Maulmain.

Miscellany.

KONG KOBA'S REQUEST TO VISIT AMERICA.

The following letter, under date of July 30, was addressed to the secretaries of the Board by a Bassa youth, who several years since experienced religion, and is now a pupil in Mr. Clarke's school, and a member of the church at Edina. He is already so far advanced in letters and in a knowledge of divine truth, as to be useful as an assistant; and at a late meeting of the Board he received an appointment as such. Mr. Clarke has expressed the hope that Kong Koba, in coming years, may be useful as a translator of the sacred scriptures. His conversion and comparative promise should be received as a partial fulfilment at least, of the prediction that "Ethiopia shall soon stretch out her hands unto God."

Dear Sirs—I am again endeavoring to make the feeble attempt to write, though I feel sensibly my unworthiness and incapacity, and fear my communication will not merit a perusal. I have often written to you on the same subject I now have in view. But I am afraid you will think I am ungrateful; for you have showed me and my countrymen many kindness, and if I still ask a permission to go to America, you will (without any doubt) think I am ungrateful. But, Dear Sirs, I have many things in mind which urge me to ask you that I may go to America; I mentioned

some of them before, but those were not all. Indeed I am very anxious to see the country, and also to see all those good persons who are supporting us from time to time. I have heard of America several times, by some of my countrymen, and also by some of the Americans. I have also heard of large towns and cities, and large houses, which would be a great sight to me if I should go there. I have also heard of ice and snow and have read about them, but have not seen any; I have also heard of large churches, which would also be a great sight to me.

We thank you very much for your kindness in sending us the gospel. We thank you a thousand times that you sent the gospel into Africa. Africa! which has been the seat of superstition from ages to ages. Now what changes has the Lord made during a few years, that now we can see christian brethren. There are several young men at Cape Palmas who profess to be the followers of the Lamb of God which taketh away the sins of the world; several of them wrote to me, and I wrote to them again. I think they all love God. Oh, for the love of God,—how precious is the love of God. I returned from visiting my friends yesterday, found them all well, and I was glad on that account. But on the other hand I was very sorry that though their bodies were well, their souls (as I may say) were not well. They knew not

the way of salvation; this made me very sorry indeed. But I hope they will not disregard the word of God they have heard. Zoule, who is my elder brother, told me that I must go home next year. But I told him that I did not expect to go home before I had been to America. I also told him that if I wait all I can, and if the Board do not send for me, then I will go home next year. Now dear friends, please write to me on this subject, and also write to Mr. Clarke on the subject. Mr. Clarke is very willing that I should go to America. Please write to me or else send for me. I wish I could see Mr. Crocker and Mr. Mylne again. May God bless you and direct your way to his kingdom, is the earnest prayer of your unworthy friend.

LEWIS K. CROCKER,
or KONG KOKA.

P. S. Dear Sirs—I have told you I want to go home to teach, but all I have in mind is to do good, and if you think it best for me to stay here, there is no objection to it at all, although I want to live near my aged mother; she has no other child but me, and she has no husband. These are the reasons I want to live near her, and to support her, and to tell her the dying love of the Savior, and to persuade her to escape from the wrath of the Almighty. But my best desire is to do good, to do the will of God. May God bless you, and all the true Israel of God, for his Son's sake. Amen:

Please excuse my broken language, and please to correct all my incorrect syntax and orthography.

UNION OF EFFORT.

The following is an extract of a letter from the Rev. Amos Sutton, dated Cuttack, June 2, 1842, written to the Rev. Edward Steane, on the occasion of his receiving £150 through Mr. Steane from the Bible Translation Society, for the translation of the scriptures in Orissa. Mr. Sutton, it will be recollected, is a General Baptist, and is sustained by his brethren of that denomination in England.

“It becomes my duty, as well as privilege, to acknowledge with our best thanks your munificent grant of £150 for the translation of the New Testament, or parts of it, into Oriya. Your remittance has been forwarded by Rev. Dr. Pike. We hail this grant as an indication of your growing prosperity, and as an expression of those fraternal feelings which we love to cherish and reciprocate. Our labors, hopes, and aims are so emphatically one

with those of your own beloved brethren in India, that aught which serves to identify us as laborers in a common cause, from our friends at home, is peculiarly grateful to my feelings. Through an endeared intimacy of sixteen years with the beloved Pearce, how often have we, by letter and by conversation, revolved the means by which our middle wall of partition may be broken down, and we become one in fact as we are one in heart; satisfied with being Baptists, and leaving any more *particular*, and any less *general* designation to be forgotten. He had this object much at heart when he visited England; and with evident regret was obliged to communicate to me that the time was not yet come.

“Surely, my dear sir, we are not to go on through all time perpetuating our petty divisions, and bequeathing them when we die as a burdensome legacy to our native churches! Surely the prayer of our Lord for the unity of his church should be as precious to us as our diversified shades of opinion or doctrinal questions, which neither party can so state as to be exposed to no pressing difficulty from the other! Nor is the question one of slight importance now. The truth as it is in Jesus is attacked on every hand, not by avowed enemies only, but by professed friends; and, if I mistake not the signs of the times, the Baptists have a testimony to bear for God's truth, far surpassing in importance any service to which they have hitherto been called. I deem that they have been preserved and strengthened hitherto that they may in the coming struggle stand forth as faithful witnesses for Christ. I speak but the language of one who is fully persuaded in his own mind when I say, that the Baptists alone can take up the bible and say, ‘Within this book is contained *all* I profess; this is all my salvation and all my desire. I need no reference to councils, the fathers, or church history. Here, and here alone, I rest my cause; this only would I believe; this only would I practise! There is no resting place for the sole of my foot between this and popery.’ Or, in other words, the bible alone or the bible and tradition must be the alternative.

“If such a crisis be at hand, surely it will be well to dispense with our unworthy divisions, and come up to the help of the Lord, presenting one unbroken front. The sound of the battle has been heard in India, and I think, during my late visit to Calcutta, we all felt that we must be at least on our watch-tower, and often inquiring of each other, ‘Watchman! what of the night?’”

CONDITION OF A NEW SETTLER.

In our last, we gave a brief obituary of the Rev. Jesse L. Holman. Mr. Holman removed to Indiana in 1811, when the country was yet a wilderness. The place of his residence was in Dearborn county, on a romantic bluff on the banks of the Ohio, which he named *Verdestau*. The following sketch of his reception at his new home, subsequently drawn by himself, is but a just representation of what many a new settler and many a missionary has experienced, but which few have ever attempted to describe.

"I sent my household furniture, a very small stock, by water, in time for it to reach *Verdestau* before my arrival. The weather had been remarkably fine for several days, and on Monday evening, when we crossed the river into Indiana, there seemed to be a fair prospect of its continuance; but about the time we started on Tuesday morning, it commenced snowing, and the snow continued to fall all day. My wife's health was still delicate, and her babe but two months old, yet we persevered in our journey. In fact, there was little prospect of our doing better, as there were very few families living on the road, and not much promise of accommodation in any of them. When we reached our cabin, we were cold, hungry, and fatigued; and what a prospect was presented! The eye of civilized woman scarcely ever looked upon a more lonely, dreary, desolate habitation. The men who had charge of my furniture had not arrived; no mark of human feet—no, nor the feet of any animal, had disturbed the smooth surface of the snow. All was as still—as uniform—as unbroken, as if no living thing had ever been there, or had long since departed. The inside of the hut was as chilling and as cheerless as the prospect without. The snow had drifted through the crevices in the roof, and down the open chimney, and covered the floor, and in some places was as deep as it was without. There was no fire, and it was more than a mile, and down the long river hill, to the nearest dwelling, and night was setting in. And there we were—myself weary—my wife sinking with exhaustion, chilled, and shivering with cold—our sweet, tender infant—it was no time for thought, but for action. Not that we don't think in such emergencies; but thoughts rush in such rapid succession that scarcely a moment is employed in thinking. I had a small feather-bed and some blankets, which I had used while preparing my habitation. I scraped the snow from a part of the floor, and there laid the bed, and folded my wife and her babe in the blankets, then laid

them on the bed and wrapped it over them—cheered and encouraged the dear woman with the assurance that she should have all the comforts it was in my power to give—gave her lips and her heart all the warmth my kisses could impart—then secured my horses and sought the nearest habitation. There are very few can outrun me when I put forth my utmost speed, and never had I such a motive for speed before. I had run when I thought the Indian's tomahawk just behind me—I had run from the fangs of the surly bear and the ferocious wolf—but I never before run to prevent my wife and my child from perishing with cold. Seldom, if ever, was such a distance traversed by man in so short a time. The strides I made in descending the hill could afterwards be seen in the snow, and they were prodigious; but I could have run no farther. I instantly despatched two men, inspired with something of the energy with which I was nerved. I had to pause and breathe a few minutes myself, but my wife and child were too dear to let me linger while I was able to move. I returned, however, much slower than I came. My two neighbors, with a zeal and diligence for which I shall always feel grateful, had built up a large, blazing fire, and swept the snow from the floor, and my wife with a bright countenance was soon seated before the fire, on one of the few stools which were my only seats. Our neighbors having rendered us all the assistance we needed, returned home. I had a coffee-pot and some tin cups, in which we made and drank our tea, not the most palatable to refined tea-drinkers; but we were thankful for it—after which I read a chapter in the bible, and we, for the first time in our lives, as a worshipping family, knelt down together and gave thanks to God for the mercies we had enjoyed, and committed ourselves to his paternal care. There is not much of this world's goods that are absolutely necessary to happiness, and we lay down that night on our very humble couch with feelings as cheerful as we had ever enjoyed when surrounded with all the comforts, the luxuries, and the splendors of life. So it was with me, and so I believe it was with my wife. She was far less accustomed to privations than I was; but she always said, and I believe she said truly, that she could be happy with me in any situation. But she was now, and for a long time, put severely to the test.

"Our furniture did not arrive: we looked for it day after day, but it came not: we were suffering for the want of it; and our neighbors were too few, too far distant, and too destitute themselves

to lend us any, and there was none to be purchased. I borrowed a single chair, and one or two trifling articles, and with these we lived for about a week. I was compelled to go out several times among the neighbors, in order to procure the means of subsistence, and we had few nearer than three or four miles. On these occasions Betsey was left alone with her infant in a solitary wild, where no other human beings were to be seen, and she knew not where any were to be found, in case she needed assistance or protection. Transported thus at once from a populous region, swarming with inhabitants, from the border of a highway, along which a stream of passengers was incessantly flowing, to an unpeopled wilderness, which the retiring savages had recently given up to the wild beasts and a few backwoods Americans, her imagination had full room for dreary pictures and dark apprehensions. Every thing tended to invite gloom and foreboding. My presence insured protection; my smile lightened the solitary scenery; but in my absence, all was startling loneliness."

AUTO-BIOGRAPHY OF DANIEL, A
HINDOO CONVERT.

The following auto-biography was communicated by the Rev. E. Lewis, missionary of the London Society at Coimbatoor.

*His parentage, and early attachment to
heathenism.*

The glorious God, who rules all things in heaven and in earth, and who guides the affairs of individuals as well as of whole nations, ordained in his mysterious providence that I should be born in a heathen land. Like the great majority of my countrymen, I attended to the rules and ceremonies of the Hindoo religion, without ever once inquiring whether my religious performances were either acceptable to God, or consonant with the common sense of mankind. I was always taught to cherish the memory of my forefathers with the greatest veneration, and the simple fact that their religion was also mine, sufficiently proved to my mind that I was doing right; as, alas! it still does to my poor mother and the rest of my relatives.

I never thought any thing about the evil nature of heathenism and idolatry before I heard of the religion of Jesus Christ. But when I was informed that a teacher of religion had come from England, teaching the people that the idols which I and my countrymen worshipped were nothing more than things made of stone, copper, brass, and the like materials; that the worshipping of them

was a sin which would prevent our entrance into heaven, I exclaimed, "Oh, what is that? does he speak so of our gods? is it true what he says?" Whilst I thought thus, I became desirous of being made acquainted with christianity.

*First comparison of Hindooism and
Christianity.*

As soon as I acquired a little insight into the nature of the Christian religion, I thought within myself, "Well, if this be true, mine is a false religion—a mixture of truth and error; a religion which has been fabricated by the perverse understanding of men: the things contained in it do not comport with the character of a holy God; the histories of our gods, as recorded in it, are disgusting even to be heard. Such a religion, therefore, must certainly lead to destruction." Moreover, I was afraid that if I continued in it, and walked after the example of these false gods, I should, in the first place, be punished in the present world, even as Bramah was, who, for his lustful desires, was cursed with the loss of one of his heads; as Vishnu, who, for his great sin, was doomed to be deprived of his reason; and as Siva, who, for his sin of murder, was subjected to the curse of becoming a fool and a vagabond on earth; and worse than all this, that I should hereafter be exposed to the wrath of a holy and just God, and cast into hell, there to remain for ever.

Convictions resisted and overcome.

I thought with pity on myself and others, that it was doubtless through ignorance that our forefathers continued in heathenism, and brought up their children in it with the impression that it was the true religion. I thought, moreover, that Christianity must be the true religion, and that the salvation of the soul must be through Jesus Christ, who knew no sin. But then the thought struck me, that if I desired to follow such a religion, and really did so, my mother, brothers, relatives, companions, and countrymen, would view me with a burning jealousy and utter detestation; yet I was partly convinced, that if I did not yield myself to God, through Christ the Savior, I should be cast into the lake burning with fire, there to endure endless torments. Still I continued in abominable heathenism, and was confirmed in it in the following manner. Some of my townsmen put to me very perplexing questions; the sophistry of which I was, at that time, unable to detect and refute. Thus, after my former convictions of the evil of idolatry, and my partial relinquishment of it, I again returned to its foul delusions.

Confirmed hostility to the truth.

My friends, still fearing that I might become a Christian, if I continued at Coimbatore, sent me to Madras, where I was placed under the tuition of the college moonshee,* who instructed me in various Hindoo books relating to idolatry, by means of which I furnished my mind with many arguments against the Christian religion, and returned to Coimbatore with a high testimonial to my character from the celebrated moonshee.

After my return to Coimbatore, I firmly believed that Christianity was altogether false, that I could not enter heaven if I embraced it; and I prided myself on possessing sufficient skill to prove that my religion was true, and to confute the arguments of any one who adhered to any religion opposed to the one I held.

Conviction revived, but indecision continued.

In Divine Providence, the Rev. E. Lewis came to this place, and employed me as a Tamil moonshee. Whilst engaged in instructing him, I was in the habit of bringing forward many objections to the religion of Christ; but I was quickly put to shame and silence by the answers which he returned to each of my objections; and I became convinced that all my disputes were vain. After this I gave myself up to thought and meditation, and during the few months I was considering the superiority of Christianity, and the inferiority of heathenism, my mind was in a state of extreme perplexity, sadness and disquietude.

At this period a gentleman put into my hand a book called the *Pilgrim's Progress*, which I read. Partly by reading this book, and partly by the remembrance of all the labor which had been expended on me at Coimbatore, I began to feel that the Christian religion was the only true religion, and that Christ was the only sinless Savior. My mind was in a most distressing and miserable state. My confidence in Vishnu was shaken, whilst my faith in Jesus Christ was very weak. Vishnu pulled me by the one hand, and Christ by the other; and not knowing whom to worship, Vishnu or Christ, I went out to the river side, sat down, and wept. To rid myself of so much misery, I was nearly on the point of putting an end to my life; but then I thought that to do so would be a sin.

Conversion to Christ.

I then went to the house of the Rev. Mr. Lewis, and wishing him to think me

still a heathen, I put Vishnu's mark upon my forehead. Mr. Lewis received me kindly, spoke to me for a long time on the subject of religion, and exhorted me to trust in God through Jesus Christ, and then my expectations would never be disappointed. A few days after this, I felt it impossible to continue a heathen any longer, and determined, whatever might be the consequence, to make a profession of Christianity.

In March, 1841, I was enabled to renounce idolatry, and felt a strong desire to deliver up my heart to Jesus Christ. I then began to see and feel my really awful state before God. All the sins I had committed, and which I before regarded as light and trivial, I felt to be a heavy load too great to be supported by myself. In my distress I went to Mr. Lewis, confessed to him my sins, told him the state of my mind, and inquired what I should read, or what I should do, to obtain comfort. He took me immediately into a private room, interceded with God through Jesus Christ on my behalf, and advised me to read the gospel frequently. He also told me that all men were sinners like myself, and that no man could at any time be justified by his own righteousness: by following his good counsels I obtained peace of mind. Now I firmly believe that if ever I am justified, it must be entirely through the righteousness of Jesus Christ. My mind is daily enlightened in the knowledge of divine things, and rejoices more and more in prayer to God through Jesus Christ. I read the scriptures with great thirst, which, to my exceeding joy, I find is daily increased in proportion as it is supplied with the good things of the gospel.

Endurance of obloquy for the gospel's sake.

Since I have embraced this true religion, it is sad to hear the remarks that are made on me by my townsmen. Some of them say that I am a downright fool; others, that I have been bewitched by medicine; and others predict that in a few months I shall be seized and destroyed by the leprosy; some, however, speak a little more rationally. They give me credit for sincerity at least, for they say that I could not act thus without sufficient reason, and if the Christian religion were not true, I should not have embraced it. They console themselves for the loss sustained by the cause of idolatry in my departure from its ranks, by saying, that the time is coming when all the inhabitants of the earth shall be like me; but they advise me, if I am determined to continue a Christian, to be so inwardly, but outwardly to be a heathen.

* Hindoo instructor.

I am determined, however, by the grace of God, to continue faithful to the Lord.

As soon as I found by experience the power of divine grace within me, I became very desirous of bringing many to the Lord Jesus Christ; and from that time to the present, I cease not, through the grace of God assisting me, to warn my relatives, companions, and hundreds more, of the evil of idolatry, admonishing them to forsake it, and inviting them to believe in Jesus Christ. In this I have met with little encouragement; on the contrary, I am called to endure much persecution. My mother and brother have turned me out of their house, and the people generally have united to drive me out of the town. Whenever my mother sees me she weeps, beats her breast, pulls her hair, and upbraids me for the disgrace which she considers I have brought upon

her, and upon the people of her caste; and I in return weep and pray for her.

Public profession of Christ.

On the 21st of November, 1841, I was baptized by Mr. Lewis, who had labored most to effect my conversion to God. And I humbly trust, that the hope I now entertain of persevering to the end as a genuine believer, will, by the grace of God, be realized.

With much affection I beseech you who are Christians in England, to pray earnestly for Christians in India, and to increase the number of your missionaries in this country. You are rich and can well afford it; and it is better that your money should be employed in sending missionaries to India, than that idolatry should send the souls of the Hindoos to hell.

American Baptist Board of Foreign Missions.

MEETING AT WORCESTER.

In consideration of the low state of the missionary feeling in our churches, the Acting Board called a public meeting of the friends of missions, to be held at Worcester on the 2d and 3d ult., which was numerously attended, both by ministers and laymen, from each of the New England States, to which the call was confined.

The meeting was delightfully harmonious, and gave decided evidence of a return to a better state of feeling. There were few present, we presume, whose minds were not deeply impressed with a conviction that they had felt far too little upon the great subject of evangelizing the world.

The meeting was deeply religious, and a considerable portion of the time was spent in prayer. The Treasurer gave an account of the present state of the finances of the Board, from which it appeared, that from \$35,000 to \$40,000 would be needed by the first of April next, to enable the Board to meet its engagements for the current year. Valuable papers were read by each of the Secretaries, touching their respective departments. Reports were also presented and read by the several Committees appointed on the occasion, which elicited many cordial and fervid remarks from members of the conference. A missionary sermon was preached on the evening of the first day by the Rev. Baron Stow. A pretty full abstract of the paper presented by the Foreign Secretary will be found below.

A number of letters were also read from absent brethren, who felt a cordial interest in the object of the meeting, but who could not attend. These added not a little to the interest of the occasion.

The following from a private brother, who has a numerous family depending upon his daily industry for their support, will furnish a lesson of instruction, we think, to most who may read it.

“When I read your Circular, my heart was filled with joy, for although I had not heard a word of the intended meeting, I had been hoping and praying for some time past, that something might be done to arouse the people of God to a deep and heartfelt sense of the obligation that rests upon them to send the Bread of Life to a perishing world; and when I had twice read it over carefully, my heart exclaimed, ‘Lord Jesus, be in their midst!’ I considered myself cordially invited to attend the meeting, and said, I will devote the 2d and 3d days of November to the cause of missions, and go to Worcester. But, upon reflection, I thought it would do no good to the missionary cause for me to attend; whereas if I staid at home, and labored and prayed, it might be of some little service. I, therefore, intend, if the Lord permit, to spend the first day of the meeting in prayer for the blessing of God to descend and rest upon those who shall assemble, and the second day to labor with my hands. I, therefore, enclose to you five dollars; three dollars and fifty cents, I

suppose, it would cost to go and return from Worcester, and one dollar and fifty cents for one day's labor.

"And now, dear brother, I wish I had a thousand dollars to send you for this good cause, but I know that riches take away the heart, and, perhaps, if I had a thousand dollars, I should not have a heart to devote it to the Lord. I think, therefore, it is best as it is. But the hearts of all men are in the hands of the Lord, and he can turn them as the rivers of water. How earnestly ought we, therefore, to pray for those who have abundance of this world's goods, that the Lord would take away the heart of stone, and give them a heart of flesh, that they may feel for the wants and woes of a world perishing in sin.

I feel that I have not done so much for the foreign missionary cause, in time past, as I ought to have done, although I have felt an interest in it, ever since I had a hope in the Savior; and for the last twenty years have generally given about five dollars a year. This year I doubled my subscription, but I feel that that is not enough; and as one object of the meeting, I suppose, will be to obtain pledges for more enlarged effort, I purpose (if the Lord will,) to give, hereafter, fifty cents per week to the foreign mission cause, commencing on the first day of November, and paying a year's subscription when the year has half expired. Is it meet for the people of God at such a time as this to sit still, and to say, my Lord delayeth his coming? No, but rather let us feel that we, and all that we have, are the Lord's, and that he will shortly say to every one of us, 'Give an account of thy stewardship, for thou mayest be no longer steward.'"

DEFICIENCY IN MISSIONARY ZEAL.

The several missionary fields occupied by the Baptists described, with a comparative view of the number of laborers sent to each from New England and elsewhere during the last thirty years.

The missions of the Board in Asia are to Burmah Proper, Tenasserim, Arracan, Assam, the Telooagoos, Siam and China; embracing a population of 350,000,000.

To the first three of these, constituting formerly what was called the Burman empire, and embracing a population of, at least, 5,000,000 of souls, the attention of American Baptists was directed nearly thirty years ago. Mr. Judson arrived in Burmah in 1813, and in the following year he was adopted by the Baptist General Convention as their missionary. From that period to the present, the Burmans

and Karens have been our neighbors. A short interval excepted, nothing has interfered with the direct transmission of any amount of supplies in men or money from this land to the Burman coasts; and within the empire itself, including Tenasserim and Arracan, scope has been given for the application, to the fullest extent, of whatever missionary force we might have been disposed to employ. We have been distinctly apprized of these facts. We have known the ignorance, idolatry, and degradation of the Burman people; their number, and their dependence on American Baptists for the communication of the gospel; and the facilities for imparting the gospel to them. And at a very early day, both by implication and avowedly, we assumed the responsibility of this ministration.

This responsibility has not been worthily sustained. Something, it is true, has been accomplished. The entire word of God has been translated and published in the Burman language, with numerous religious tracts both in Burman and Karen; the Karen dialects have been reduced to a written form; the New Testament translated and in part published in the Sgau, and parts of the same in Pgho Karen, and in the Peguan language; schools have been established, and multitudes taught in the Scriptures; the gospel has been preached, thousands of the heathen converted, churches organized, and native teachers and preachers raised up; the missionaries have toiled to the utmost of their strength; and have filled their bosoms with sheaves. But the harvest has not been fully gathered in. The work was immeasurably too large for the number of laborers in the field: their importunate appeals for help were suffered to pass unheeded, except, that at distant intervals, a solitary individual was here and there sent to supply the place of the dead: and to this present hour, the number of laborers is utterly inadequate to the need.

Meanwhile, an entire generation of Burmans and Karens, amounting to 5,000,000, have gone to their last awards, without God and without hope in the only Savior of lost men.

The number of missionaries from New England, exclusively of female and other assistant missionaries, sent to the Burman empire, has been exceedingly small. Mr. Judson had been laboring four years in Burmah, when New England sent its first reinforcement, Messrs Colman and Wheelock, in 1817. These died; and the next solitary helper was sent in 1825,—Mr. Boardman, after a delay of eight years. During the next seven years we sent three missionary preachers, Mr. Mason and Mr. Jones in 1830, and Mr. Brown in 1832,

with two printers, Messrs. Cutter and Hancock; and within the last ten years we have sent five preachers, Messrs. Vinton, Ingalls, Haswell, Hall and Brayton, and one machinist, Mr. Chandler. The whole number of preachers sent by New England to Burmah during the last generation is twelve, or an average of one for every two and a half years. Four of these have died, and two have been employed in opening other missions. The whole number of preachers from New England now laboring among the Burmans and Karens, including Mr. Judson, is six, or one preacher to 840,000 souls: the net results, in this department, of the efforts of New England Baptists for a period of thirty years, to evangelize the Burman empire.

Perhaps it will be thought that this paucity of laborers in Burmah has been owing to a disproportionate multiplication of missionaries to other pagan countries. On the contrary, while so little has been accomplished for the Burman empire, for others we have done less. Mr. Jones commenced the mission to Siam in 1833, and during the nine years of its existence has been laboriously employed, in translating the New Testament into Siamese, in the preparation and distribution of religious tracts, and in preaching the gospel and other appropriate duties; administering, so far as one individual might, to the spiritual necessities of 2,000,000 of people. But with the exception of a missionary printer and a few female assistants, Mr. Jones has no helper for the Siamese. Of preachers, New England has sent to his support not one. The Chinese department of the mission was commenced in 1835, in a dialect spoken by 150,000 in Siam. For these 150,000 New England sent one preacher, Mr. Goddard, in 1838. And Mr. Goddard is now laboring alone.

The mission to Assam was commenced by Messrs. Brown and Cutter in 1835—6. The Assamese part of the population numbers 700,000, and there is probably an equal number within the territory, who speak other dialects; making a total of nearly 1,500,000; a territory and population twice as great as in this Commonwealth. The missionaries have reduced some of the dialects to writing, and translated portions of the scriptures and tracts into Assamese and other languages. They have earnestly requested a reinforcement of twelve missionaries; New England sent them one preacher, Mr. Barker, in 1839.

To the Telooquo Mission, established in 1836, among a people of 8 to 10,000,000, no missionary has been sent from New England. And to China, with its population of more than 300,000,000, none.

The proportion of preachers sent to other continents is essentially the same. The West African Mission was originated in 1819. Mr. Holton was sent from New England in 1825, Mr. Skinner in 1830, Mr. Crocker in 1833, Mr. Clarke in 1837, and Mr. Constantine in 1840; making an average of one preacher for every four years, for a heathen population of 120,000.

Missions to the Indians commenced in 1817. New England has furnished, in the course of twenty five years, five missionary preachers, towards the supply of these 100,000 heathen; two only of whom, Messrs. Pratt and F. Barker, are now laboring in the field.

To the European Missions, commenced in 1832, New England has also sent three missionaries; of whom one, Mr. Willard, still continues in the service. Since the organization of the General Convention, the entire number sent to all the missions, from the New England States, including also Mr. Judson, has been but twenty eight, scarcely one preacher a year: more than half of whom, during this long period, have been removed by death or other sufficient cause. Of these twenty eight, Massachusetts has furnished ten, Vermont seven, Connecticut five, Maine three, New Hampshire one, and Rhode Island one. During the last two years the number of missionary preachers from all New England has been not one.

It cannot be urged that the fewness of missionary preachers from New England has arisen from the fact that an adequate supply has been furnished from other parts of our confederacy.

The Baptists of these United States, exclusive of New England, furnished for the conversion of the heathen, during the fifteen years next succeeding the organization of the Convention, thirteen preachers for the Indians, four for West Africa, and three, including one printer, for Asia. Of these twenty, there only remained in the beginning of 1830, by reason of death or otherwise, one preacher in Asia, none in West Africa, and four among the Indians; total, for all the missions, five. During the last thirteen years, the supply has been greater and the removals fewer; but in 1836 the whole number of preachers connected with all the missions, including those from New England, was only thirty six, and in 1842 but forty five. Of these forty five preachers, twelve were among the Indian tribes, three in Europe, three in West Africa, and twenty eight for the 350,000,000 connected with our missions in Asia.

Nor has this deficiency of preachers in the foreign service, from Baptist churches,

been compensated by a superabundant supply from other christian denominations. Apart from those countries for whose christianization we labor in common with other evangelical Christians, the nations and tribes whom Divine Providence has presented to the special regard of American Baptists, and who have depended and are depending almost exclusively on us for the knowledge of the only Savior of men, embrace a population of at least 15,000,000 of souls. The Burmans and Karens and other tribes of Burmah and Arracan, the Assamese and others of Assam, the Tellogoos in Southern India, and the Bassas, in West Africa, have been consigned to our sympathies and charities as if by the general consent of Christendom; scarcely a solitary laborer of any other christian denomination participating with us in the ministry of the gospel to these nations. Are these 15,000,000 supplied by ten preachers? or, if we include all that are now laboring for their salvation from all the churches of our country, are they adequately supplied by twenty three preachers? Do the Baptists of New England find sufficient justification for sending but ten preachers to these millions, in the discovery that with the aid of other parts of our country the average of supply has been raised to one preacher for 650,000 souls?

How then shall we account for this paucity of laborers for the missionary service? Is it because new developments have been made of the nature of the missionary work? Have the representations of the ignorance, debasement, wickedness and misery of the heathen been found to be overdrawn? Has it proved to be impracticable at any point to obtain admission, and a hearing of the word? Have the languages of the heathen defied analysis and acquisition? Or have the deprivations and hardships of missionary life transcended the apprehensions of those who have embarked in it; and are they esteemed too costly a price for the ends that have been attained? Have the features of the enterprise become repulsive, because more nearly brought to view, and more distinctly discerned?

The facts are far otherwise. What was matter of faith or of inference, is now the record of eye-witnesses. Missionaries have gone into the midst of the heathen; have seen them on the highways, and in their fields, and in their workshops; have entered their houses and their temples; have attended their feasts and processions, their revelries and their idol-worship; and have handled their gods of wood and stone. They have seen the unutterable corruptions of heathen society, its destitution of truth, virtue and humanity, the degradation of fe-

males, the prevalence of oppression and violence, and the fearful expectation of greater evils to come. It is a truth ascertained that "the dark places of the earth are full of the habitations of cruelty," and that the heathen, wherever found, are essentially of one family and one caste, "being filled with all unrighteousness," "haters of God," "without understanding, without natural affection," "implacable, unmerciful."

It is equally an ascertained fact, that upon all these millions of heathen the influence of the gospel may be brought to bear. Their languages are susceptible of reduction and acquisition, and can be made to express justly the truths of the scriptures. The attention of the people can be secured, their confidence won, their understandings enlightened and strengthened, their consciences roused. Their systems of false philosophy and idolatry may be put to shame, and the foundations thereof destroyed. Their children may be rescued from death, and abuse worse than death, and generations be trained up in the nurture and admonition of the Lord.

It was the lot of our earliest missionaries to struggle with privations, and sicknesses, and barbarities unknown in christian lands, and unalleviated by human sympathy. The narrative of their sufferings and constancy, even unto death, seems now almost past credence. But their strength was as their day. In later years, apart from the peculiarities of climate,—in all that concerns domestic comfort, and freedom, and safety of person and life, pagan and christian lands are brought more nearly to a level. The rough places have become plain. Political power, commercial interest, intelligence, incipient refinement, and christianity, diffuse their influences round every mission compound and solitary zayat, and protect and cheer the missionary in all his journeyings in the jungle, and "beside all waters."

Is the fewness of the candidates for missionary appointment owing to the character and proceedings of those already engaged in the service? Have they not done honor to the missionary profession? Have the missionaries grown weary and sick of their employments, or have they been disheartened, and sent back to us an evil report? Who then are the missionaries? and what their individual character and manner of life?

It is true, they are but men, "subject to like passions and infirmities with us." They are men, too, of various temperament, discipline, acquirements, and capabilities; placed in conditions of untried and ever-changing and perplexing difficulty;

and pledged to strenuous endeavor till death, however seemingly unproductive; beneath the depressing sickliness of a torrid sun, or the deeper discouragements of heathen stupidity and ingratitude. They are, nevertheless, true men; men competent and faithful; tried men, who have not turned back. They are men of approved piety, and sound in the faith; of blameless conversation, temperate, unspotted from the world: men of intelligence, discretion, and patient industry; of disinterestedness, and tender compassion, and glowing zeal. "It is not expedient for us to glory;" but to be associated in labor with such men, or to follow in their paths, would disparage the wisdom or the standing of no man. They have adorned their profession before many witnesses.

To what then shall we ascribe this deficiency of interest and of personal consecration among New England Baptists, but to a want of a proper missionary zeal? It certainly cannot be owing to any of the causes which we have already considered; nor can it be owing to a want of success on the part of those who have entered the missionary field.

The success which has attended the dispensation of the gospel to the heathen, so far from detracting from the interest, is most eminently fitted to quicken our zeal in the missionary work. It has exceeded our largest hopes, in comparison with the amount of missionary effort applied and the obstructions in its way. God has seemed, in some instances, to forestall exertion, and before we had called, to hear. He has especially signalized his good pleasure, to award the largest returns to our outlays consistent with the established relations of faith and hearing; and to avail of every increase of missionary instrumentalities to increase also the ratio of their efficiency. The first Cherokee baptized in the Baptist mission, was converted in 1823. And there were two or three in 1824-5. In 1829 the number of baptisms was 37; and in 1832 they had increased to 137. The first Karen convert was baptized in 1828. In 1828-9 there were 10; in 1830, 23 were added; in 1831, 73.

The whole number of members of mission churches in all the missions, in 1835, was nearly 800. In 1842 the additions to the churches were 780. The aggregate of additions during the last seven years, is 3,217.

Recent Intelligence.

Additional information concerning the Karens in Arracan—Highly encouraging from Burmah.

A note has been received from Mr. Abbott, in which he says—

Since I closed my journal, Myat Kyan, the pastor of the Magezzin church, has visited me, together with another assistant; and others who came from Burmah to be baptized. As I send this away by the present mail, I cannot give the number of those who will probably be baptized day after to-morrow, (Sabbath). The report they bring from Burmah gladdens my heart. The Christians meet in large congregations. Burmese officers frequently come in while they are at worship. The assistants travel and preach in the most public manner, and the government look on in silence.

I feared, when I was down the coast, that the great numbers, who are coming over to these provinces and returning with books, would excite the jealousy of the Burmese government at Bassein. But no one has been questioned or annoyed. It is reported through the country, that the king, during his late visit to Rangoon, inquired concerning the Karens who had embraced a foreign religion; and on being told that they were a quiet people, and "paid their taxes," his Majesty replied, "Then let them alone." I think, perhaps, this is true. Still, no dependence is to be placed on the promise of a Burmese officer of any rank.

TAVOY.—A letter published in the Baptist Advocate of Nov. 12, from Mrs. Wade, dated Jan. 23, 1842, contains intelligence of a later date than any thing which has been received at the Rooms. Mr. Wade had been sick, but was convalescent. Mr. Mason had just returned from a long missionary tour, on which he baptized 22 Karens. Mr. Wade had baptized 12; and at a subsequent date, and in another place, he had admitted to the fellowship of the church 8 or 10 more, but was too unwell to baptize them.

DEPARTURE OF A MISSIONARY TO CHINA.

On the 3d ult. Daniel J. Macgowan, M. D., took his departure from New York for Canton, in the ship *Ianthe*, Capt. Steel, under appointment as a missionary of this Board. Religious services were held with reference to his mission on the Monday previous, Oct. 31, at the meeting-house of

the Amity st. church, of which he was a member, under the pastoral care of the Rev. Dr. Williams. An address to the candidate was delivered by the pastor on the evening of the same day, and prayers were offered by several ministering brethren. Dr. Macgowan is expected to join the China mission at Hongkong, situate on Hongkong island, a few hours sail east from Macao; and to reside there permanently, unless a more favorable opening for his labors shall be presented elsewhere. Having completed a thorough course of professional study, a part of his time will be given to the practice of medicine and surgery. His chief employment however will be the dispensation of the gospel, to which he is especially designated, all professional services being rendered only as subordinate to this, and introductory.

Donations,

FROM OCTOBER 1 TO NOVEMBER 1, 1842.

Maine.

A friend, for Indian Missions, per Joseph Woodcock,	50,00
Friendship Bap. ch., mon. con., per Cornelius Bradford,	5,00
Bowdoinham For. Miss. Soc., W. R. Prescott tr.,	
Wayne Bap. ch. and soc.	7,80
Collection at the Assoc.	15,90
Bowdoinham, a friend to missions	,50
Monmouth, 1st Bap. ch.	6,06
East Winthrop Fem. For. Miss. Soc.	10,48
Leeds Fem. For. Miss. Soc.	5,46
do. Male do. do. do.	2,50
Bowdoin, 2d Bap. ch.	,62
Hallowell, 2d do. do.	11,00
Wales do. do.	1,50
	61,82
Cumberland Bap. For. Miss Soc., Henry B. Fernald tr.,	90,00
Eastport Bap. ch., per C. Hayden,	19,00
Montville, Robie Frey	6,00
Whitfield, a friend to miss.	,50
Wiscasset, Thankful Averill,	1,00
Alna and NewCastle, friends,	1,50
Jefferson, friends in 2d ch.	1,00
Nobleboro', 2d Bap. ch.	5,04
do., 1st do. do.	1,75
Damariscotta Mills, a few friends	2,10
Waldoboro', do. do. do.	1,75
South St. George, a friend	,25
St. George, 1st Bap. ch.	2,00
Rev. Ferdinand Ellis	2,00
Rev. James Gillpatrick and family	3,00
Addison, S. W. Chase	2,00
Washington Assoc., contributed at Cherryfield,	18,13
Mount Desert and Seaville	

Fem. Prim. Miss. Soc.	2,92
East Trenton Bap. ch. and cong.	7,14
Sullivan, a few friends	5,25
Hancock Fem. Prim. Soc.	3,50
do. Assoc., contributed at Sedgwick,	28,56
per Rev. Jas. Gillpatrick,	95,39
Saco Bap. ch., Jubilee collection,	
per Rev. A. Jones,	17,00
Mount Vernon Fem. Miss. Soc., per Calvin Hopkins,	9,25
Oxford Co. Miss. Bible Soc., Joel B. Thayer tr.,	
Buckfield Bap. ch.	1,10
Peru do. do.	1,40
North Paris, E. Drake	3,00
Samuel Parsons	,50
Livermore For. Miss. Soc.	12,72
Paris Bap. ch., Jubilee collection,	20,25
Hebron Bap. ch. and Soc., do. do.,	9,03
Turner do. do. do., do. do.,	8,00
	56,00
Waterville Bap. ch., per Rev. Mylon Meriam,	31,00
Penobscot For. Miss. Soc., John Hunting tr.,	96,60
Piscataquis Assoc., per Elisha Parker,	
Munroe Bap. ch.	4,01
Corrina do. do.	3,35
William Arnold	,50
	7,86
Wells Bap. ch., per Oliver Barron,	8,20
St. Albans, Rev. Joseph Roberts, per Rev. Arthur Drinkwater,	1,00
Livermore Young Men's Miss. Soc.	7,25
Rev. C. Miller	2,00
P. Gibbs	3,00
per Rev. C. Miller,	12,25
	560,37
<i>New Hampshire.</i>	
Milford, Josiah C. Goodrich, for Ottawa Mission, per Wm. Wallace,	1,00
New London, Moses Trussell, per Reuben Sawyer,	5,00
	6,00
<i>Vermont.</i>	
Vermont Bap. State Convention, Rev. Willard Kimball tr.,	195,00
<i>Massachusetts.</i>	
A friend, for Rev. Ivory Clarke's school in Africa,	25,00
A friend to missions	,50
do. do., one of eighty, as proposed by Mr. Cutter, of Assam,	100,00
Groton Bap. ch. and soc., Jubilee col., per David Fosdick,	10,16
South Reading Bap. ch. and soc., per Rev. Charles Evans,	
Jubilee collection,	26,85
Monthly con.,	7,67
Mrs. Eunice Nichols,	10,00
	44,52
New England Village, Jubilee col., per Rev. Joseph B. Brown,	23,95
Boston, Charles St. Bap. ch. and Soc., Jubilee col., per Ward Jackson,	137,59
do., Bowdoin Square Sab. sch.	

scholar, for Burman bible, per A. B. Brooks,	1,00	do., 2d Bap. ch.	15,00
do., Bowdoin Square ch. and cong., per. Wm. Blake,	24,22	Newburyport Bap. ch.	56,00
do., Baldwin Place and Bow- doin Square churches united mon. con., for October,	28,09	Wenham do. do.	4,35
do., Federal St. ch., mon. con., per Elijah Mears,	8,49	Salem, 2d Bap. ch.	60,00
do., Mrs. Margaret D. Baldwin, and three other ladies of Fed- eral St. ch., for the support of a native Burman preacher, to be expended under the direc- tion of Mrs. Wade, per Wil- liam Reynolds,	100,00	Tract Society, for French Miss.,	7,25
Sudbury, Levi Goodnough, per Uriah Gregory, for Bur. Miss.,	2,00		67,25
Haverhill Bap. ch. and soc., mon. con., per Rev. A. S. Train,	50,71	Rockport Bap. ch.	3,50
Framingham Bap. Benev. Soc., A. B. Cram tr., per Warren Nixon,	18,75	Danvers Bap. ch.	5,00
Seekonk Bap. ch. and soc., Jubi- lee collect. per Rev. John C. Welch,	13,00	Benjamin Kent	3,00
Tyngsborough Bap. ch. and soc., Jubilee col., per Rev. J. W. Parkhurst,	10,00	Benjamin Parker	5,00
Cambridge, 2d Bap. ch., per Rev. William Leverett,	30,00		13,00
West Cambridge Bap. ch. and soc., mission box, per Rev. Timothy C. Tingley,	21,05	Billerica Bap. ch.	23,00
Amesbury, Rev. J. F. Wilcox	5,00	Gloucester Bap. ch.	20,54
Townsend Bap. ch., Levi Ball tr., per Ralph Warner,	12,00	William Osborn	2,00
Salem Bap. Assoc., Michael Shep- ard tr.,			22,54
Rowley Bap. ch.	18,75	Marblehead, a lady	1,00
do. fem. friend, for Denmark,	1,00	Tyngsboro' Bap. ch.	28,20
	19,75	South Reading, J. Smalley	1,00
Salem, 1st Bap. ch., annual collect.,	91,50	Lynn Bap. ch., mon. con.,	40,00
Jubilee collection,	40,50	Chelmsford, do. do.	30,80
Monthly concerts,	102,00	Ladies' Benev. Sab.	
	234,00	Sch. Soc.,	20,00
Georgetown, Mrs. Nelson & daugh- ter	2,00	Mr. Griffin, for trans- lation,	4,00
J. Nelson	,52		54,80
J. B. Emerson	1,00	Salisbury and Amesbury Bur. Tract Soc.	4,00
	3,52	Collected at the Assoc., for Miss. to Denmark,	59,19
Lowell, 1st Bap. church	109,60		1128,93
Monthly concerts,	53,02	Sunderland and Montague Bap. church and soc., towards the support of Rev. Josiah Goddard,	7,29
Juv. Miss. Soc.,	6,50	Leverett and Montague Bap. ch., for Bur. Miss.,	5,53
	169,12	Royalston and Warwick Bap. ch. and soc.	15,51
Lowell, Worthen St. ch.	98,00	Royalston and Winchen- don, do. do.	8,00
do., 3d Bap. ch.	63,16	Royalston Centre, for sup- port of Rev. Mr. God- dard, per Rev. L. Fay,	3,00
Beverly, 1st Bap. ch., mon. con.,	36,50	Petersham Branch, per Rev. J. Shepardson,	12,50
Fem. For. Mis. Soc.,	25,50	Athol Bap. ch., (also a gold ring from Hannah Mil- ler,)	56,39
Juv. Soc., for Bur. Miss.,	7,00	New Salem and Prescott, per M. Thomas and S. J. Macomber,	
Penny-a-week Soc.,	15,00	For Burman Miss.,	1,50
	84,00	" bible in Burmah,	1,00
Methuen Bap. ch., for general fund,	45,30	" general fund,	6,84
For tracts,	8,00	From Female Miss. Soc.,	6,89
	53,30		16,23
Haverhill, 1st Bap. ch., Mrs. Steel's class in Sab. sch.,	1,25	Wendell Assoc., collection,	3,60
Andrew Hammond, for Bur. Miss.,	5,00	Amherst, for Maulmain Miss.,	17,61
	6,25	A friend to missions	50,00
		per Rev. Joseph B. Brown, Agent of the Board,	195,66
		Watertown Bap. ch. and soc., Jubilee col., per Samuel Noyes,	100,00
		Methuen do. do. do., Jubilee col., per Rev. S. W. Field,	35,50
		Randolph do. do. do., mon. con., per Rev. Henry Clark,	26,75
		Medfield do. do. do., Jubilee col., per Rev. D. W. Phillips,	35,00
		Old Colony Miss. Soc., Levi Peirce tr., per E. Earl,	127,00
		Roxbury, Kendall Brooks	5,00
		Nantucket, Rev. Joseph B. Brown	5,00
		Mrs. Lydia J. Brown	2,00

William H. Brown 1,00
Elizabeth Brown 1,00
Edward J. Brown 1,00

10,00
— 2329,87

Connecticut.

Packersville Bap. ch. and soc.,
per Rev. M. Byrne, 8,00
New London Assoc., per George
Lovis, 2,00

10,00

New York.

Buffalo, Washington St. Bap. ch.,
Daniel Bowen tr., 52,46

New York City, Amity St. Sab.
Sch. Benev. Soc., for educa-
tion of a Burman youth, per
O. E. Roberts, 15,00

do., McDougal St. Bap. ch., per
Rev. Duncan Dunbar, 150,00

do., Laurens St. Bap. ch., Ju-
bilee col., per Luke Barker, 20,00

New York Bap. State Convention,
Leroy Youths' Benev. Soc.,
towards support of Mrs. Van
Husen, per Rev. William
Huchenson, 20,00

Collosse Fem. For. Miss.
Soc., per Rev. N.
Boughton, 1,50

Mrs. Alice Hascall 5,00

Steuben Bap. Assoc. For.

Miss. Soc., per J. S.

Chapman, 112,66

Jefferson Union Bap.

Assoc., per Rev. L. C.

Bates, 15,87

Vernon Bap. ch., Jubilee

col., per J. E. South-

worth, 8,00

Oswego Assoc., per D.

Harmon, Jr., 14,75

Lausing and Groton, Ju-

bilee collection, 5,25

Ithica, Jubilee col., per

Rev. J. D. Cole, 8,52

Albion Fem. Miss. Soc.,

per Rev. W. Met-

calf, 30,00

Mrs. Porter 1,00

31,00

Bridgewater, Jubilee col., 4,50

Troy, do. do., per Cal-

vin Warner, 21,27

248,32

Monroe Bap. Assoc. 66,50

Ogden Fem. R. Soc. 7,25

Niagara Assoc., avails of a

lace veil, 2,00

per Rev. Jonas Case, Jr., 75,75

561,53

New Jersey.

Newark, Jubilee col., per James

Hague, Jr., 21,10

Pennsylvania.

Germantown, James Patterson,

per Rev. Henry K. Green, 25,00

Maryland.

Baltimore, 1st Bap. ch., per James

Wilson, 57,07

Nelson Clark 30,00

O. Kellogg 20,00

Miss Wormbey 2,00

Robert P. Brown 25,00

C. D. 10,00
George W. Norris 10,00
John W. Ball 10,00
Allen A. Chapman 10,00
Daniel Chase 10,00

184,07

District of Columbia.

Washington, 3d Bap. ch., sundry
contributions, 25,60

do. do. do., mon. con.
for Sept. and Oct., 6,00

31,60

Virginia.

Virginia Bap. For. Miss. Soc.,
Archibald Thomas tr., 154,00

South Carolina.

Savannah River Assoc., George
Rhodes tr., 215,05

Tennessee.

Tennessee Bap. Board of For.
Miss., per Rev. J. H. Marshall, 175,73

Kentucky.

Georgetown, mon. con., 1,75
do., Mrs. Margaret Ewing 1,00

per Rev. Howard Malcom, — 2,75

Ohio.

Cincinnati, 9th St. Bap. ch. 46,33
do. Union do. do. 3,00

per J. W. Sheppard, — 49,33

Legacy.

Georgetown, Mass., Solomon Nel-
son, deceased, per Michael
Shepard, 150,00

150,00

\$4671,40

CLOTHING, &c.

Weston, Mass., "Ladies' Association,"
connected with the Bap. church, a box
of clothing for Indian Missions, per
Miss R. T. Crane, \$31,46

Charlestown, Mass., a box of clothing,
books, &c., from Miss Martha Whiting,
for Miss Miranda Vinton, 25,00

Boston, Mass., a box of clothing from
"Bowdoin Square Mission Circle," for
Burman Mission, per Mrs. Benjamin
Smith, 40,00

Willseyville, N. Y., a box of clothing
from Jacob Willsey, for Mrs. Osgood,
18,22

Portsmouth, R. I., a cask of dried fruit
from Christopher Barker, for Rev. Cy-
rus Barker, 5,00

Leominster, Mass., a trunk and cask
of provision and clothing for Rev.
J. Goddard, from Rev. David God-
dard, Jr., 15,12

Holden, Mass., a cask of provision, &c.
for Rev. J. Goddard, from Miss E. Ab-
bot.

Coventry, R. I., furniture, box of pro-
vision and clothing from Caleb Wa-
terman, for Rev. H. T. Love, 25,00

Ira, Vt., a box of clothing for Burman
Mission, 40,00

Books and stationery for the Assamese
school, under the care of Rev. Miles
Brouson, from friends in Stratham
and Northwood, N. H., per Rev. L.
Hayden, 6,42

H. LINCOLN, Treasurer.

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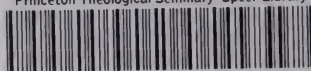
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